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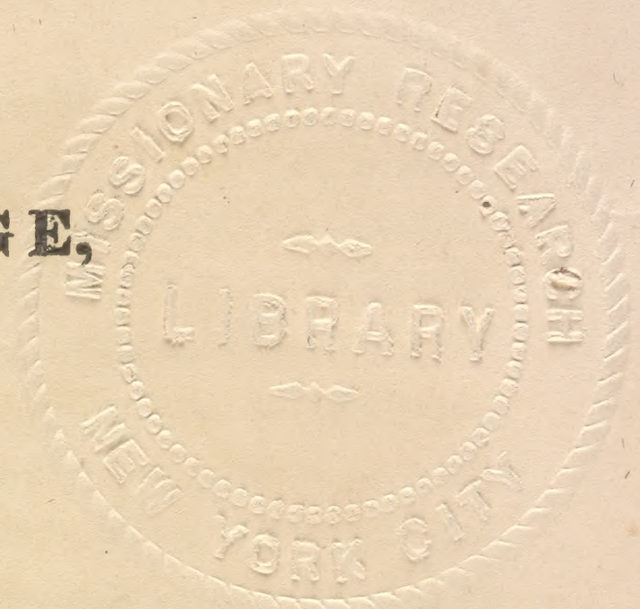

THE

PLAN OF A COLLEGE,

COMMENCED AT

BANGALORE,

UNDER THE DESIGNATION OF THE

MYSORE MISSION COLLEGE,

IN CONNEXION WITH THE

London Missionary Society.

"THE works or acts of merit towards learning are conversant about three objects; the places of learning, the books of learning, and the persons of the learned. For as water, whether it be the dew of heaven or the springs of the earth, does scatter, and lose itself in the ground except it be collected into some receptacle; so this excellent liquor of knowledge, whether it descend from divine inspiration, or spring from human sense, would soon perish and vanish into oblivion if it were not preserved in books, traditions, conferences, and places appointed as Universities, Colleges and Schools for the receipt and comforting of the same."

Bacon, Advance of Learn.

"A Briton knows, or if he knows it not,
"The Scripture plac'd within his reach, he ought,
"That souls have no discriminating hue,
"Alike important in their Maker's view;
"That none are free from blemish since the fall,
"And love divine has paid one price for all."—*Cowper.*

BANGALORE, 1826.

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IN whatever region the principles of true religion have been embraced, the study of true learning has been pursued, and encouraged; and this has proceeded from the harmony which exists between them. Wherever Christianity is promulgated and received, all the blessings which it is destined to bestow upon the human race, will of necessity be widely diffused among the people, and numbers who do not yield their hearts to its supreme and ennobling influence, will yet to a certain extent be benefited.

IN a large proportion of the world, darkness still covers the earth and gross darkness the people. This is the consequence of sin, man's departure from God, and his rejection of the offered terms of reconciliation. The sable wings of spiritual death are spread over this moral wilderness and conceal the light of heaven from its crowded population; consequently an icy coldness, a dead-like stillness, a mental stagnation, pervade the general mass. Heathen philosophers, for ages, laboured to meliorate the condition of their fellow mortals. Their efforts were praiseworthy, and many of their maxims, so far as they extended, were good. By them an impetus was given to the instinctive principles of our nature, and the social bands were strengthened; by diffusing knowledge they softened and humanized man; by the cultivation of arts they contributed to his domestick comforts; and by giving security to life and property, they preserved him in many instances from herding with the beasts and prowling as the savage in the desert. They attempted to define the bounds of society, to strengthen the sacred ties of social life and enforce a regard to reciprocal obligations.

ALL these are benefits, and it is readily conceded, have been partially retained with, or bestowed on, many of our race by the cultivation of science, the arts and literature, independently of Christianity. They are the gifts of natural religion and human culture: and let those whose names and efforts are recorded in the historick page, receive their merited reward. Were we born only for time, and desirous to enjoy our little span as our only portion, then would we with profound reverence turn our eyes to these sages and sit at their feet to receive their word. But we feel we possess a living, an immortal principle, which will burst forth from this body as from a prison, when it shall return to its kindred element; and this principle which, properly speaking, is man's self,

will, thus released, instantly enter a state where every power it possesses will be invigorated, perfected and rendered much more capable of enduring that pain or enjoying that pleasure, which the Creator will award as the consequence of present desires and pursuits.

Viewing ourselves therefore as probationers for another and more perfect state of existence, in vain we turn our eyes to those sages of antiquity, or listen to the dictates of more modern heathen instructors. Measuring their wisest maxims by a correct moral standard, we find that they are not calculated to raise this immortal principle within, to the full enjoyment of light and blessedness. Comparing the light which they shed with the life-giving rays of the Sun of Righteousness, we find it is the flickerings of sparks which men have kindled, as of thorns under a pot, around which we might sport and dance till the close of life's short dream: but then should we be cast down in sorrow and be tossed in writhing pain, waiting to eternity, and in vain, for the light of any morning. We would therefore hail Christianity as alone possessing a sovereign and heart-changing remedy for every moral evil, and rejoice that the Author of our being has bestowed this infinitely valuable boon on man. The Christian religion has always preceded, laid the foundation of and encouraged, as well as taught the manner of pursuing, truly general, useful and correct speculations. Nor is there one principle of universal knowledge, or one discovery in science, we will not say contradicted by any statement in Scripture, but which is not supported by it: nay more, it is a matter of probable conjecture whether a basis may not be found in the Christian record for every general principle, at least in ethical and mental, if not also in physical philosophy.

The land of our fathers has been enriched by the streams of this heaven-born religion, and illumined by its divine rays. Freely have we received, and freely are we commanded to give. Britain has long stood pre-eminent among the nations for her adherence to true religion and her advancement in every branch of useful and polite learning, and only as the former was permitted to establish a possession, and sway her sceptre, has the latter made progress, discovered her influence, and diffused her blessings in that happy Island. The sons of Britain have wandered to the utmost bounds, and in a thousand instances proved themselves worthy descendants of such a parent. In later times especially have they by their conduct, as well as their conversation, exhibited the ennobling truths and the practically beneficial tendency of the religion which is the glory of our land; and by their efforts have they mightily contributed to the diffusion of general knowledge among the people, whom they have visited or brought under their sway. They have given patronage to letters, in contributions to schools and for the establishment of Colleges, whilst some of them have stood forth as the founders of institutions for the promotion of learning and religion. Institutions, noble in their principles, grand in their design and benevolent in

their objects, and which we trust will prove of the greatest advantage to the people for whom they are intended. Such are the Anglo-Chinese College, Malacca; the Baptist Hindoo College, Serampore; the Bishop's College, Calcutta: the Sincapore Institution, and, by Americans, the Jaffna College, Ceylon. The purifying and heavenly principles of Christianity are as efficacious on the heart, the dispositions of Hindoos, as on the heart of Europeans, and their being partakers of our common nature gives them a legal right to share with us the property, the best blessings graciously bestowed by the universal Parent; therefore do we hold the object now before us, and the establishment of institutions for the moral improvement of all the native population in this part of the world, as publick pledges, that we possess a brother's feeling for the inhabitants of Hindoostan, and consider ourselves under a very responsible claim, a heavy obligation to impart to them that knowledge that has been communicated to us, which has made many, and will make all such as receive it, wise unto salvation; to distribute to them the bread of eternal life, and to seek with our whole soul to elevate them in the social and moral scale.

The Institution for whose advancement the present effort is made, is a natural production of Christian labours and principles, and a necessary accompaniment of a spreading Gospel. In the Christian church, offices have been instituted, and by her great Founder characters have been defined to fill them, as the means of increasing the number of her community, and advancing their knowledge in the principles, and their practical conformity to the principles, which are embodied in her constitution.

Even in periods when miraculous aid was imparted and extraordinary means were employed, the general course was to train official persons by preparatory education. Under Moses were trained such as should after his removal sustain the character of teachers; and, in the late periods of the Jewish church, were the Schools of the Prophets. The first preachers of the Gospel continued under instruction for a series of years with the best of teachers: and it is still a scriptural requirement regarding a Bishop, that he be apt to teach. To diffuse the knowledge of the true God, it is required that many run to and fro on the earth; and these many must be raised up in the countries immediately concerned. So has it been from the beginning, and so have encouraging circumstances rendered it practicable in this place to some extent.

As servants of the church, as publick stewards of the manifold grace of God, as men who if unfaithful shall one day be covered with shame, and who if diligent and faithful shall one day be adorned with glory, as men who would deserve well of our species, and promote the interests of humanity, we feel ourselves bound to seize and employ every facility for the moral cultivation and intellectual improvement of our fellow men.

A considerable Christian community has been formed in connexion with this Mission, many of them are in the youth of life, capable of mental application, and possessed of

useful talents. On every side of us are Christian establishments, in which, by divine influence, may be raised youths of equal promise. For the Christian churches native preachers are required. Native Evangelists will be the most efficient publishers to their countrymen of the tidings of great joy. The central situation, the healthy climate of this place, the protection and security of the British Government, the countenance of God which seems to have rested on the labours here, the particular views, and perhaps we may add, the peculiar bent of our own mind, point out Bangalore as a place for a Mission College.

THE general object of this Institution will be to train young men as students for the work of the Ministry of the Christian church, and for the other departments of labour, for propagating and defending the Gospel in the surrounding and adjacent countries. The design does not keep in view merely a short period which shall pass away, but our fervent expectation is, that it will yet be crowned with the grey hairs of old age, and exhibit the features of time and experience, clothed in the garb of venerable antiquity. Its influence we would not circumscribe by the bounds of mere location, nor limit by the confines of the Mysore Territory. But it will be the glory of the Institution, the desire of the projectors, and the natural operation of the whole plan, to embrace the people who in every place speak the languages here studied, to scatter its blessings and strew its rewards from Cape Comorin to Delhi, from the western to the eastern shores of India. They are not the end of a party, the views of a sect, nor the interests of any one religious denomination, which are designed hereby to be promoted: but since the Bible alone is to be the standard, the unequivocal guide, and the last reference in all discussions of a religious nature; since the students are to receive only the general laws and authorized axioms of moral science, as the basis of their speculations; since full freedom will be enjoyed by them all to exercise their inalienable prerogative, which is truly of divine right, to think, examine, and decide for themselves; since what is sought will be only their moral elevation and intellectual improvement, we think the plan may be termed truly catholick, infolding all the sons of humanity, following the steps of divine Christianity over her wide domains, rejoicing in the evangelized parts of the earth and having her delights with the disenthralled sons of men.

THE Colleges now established, and this one among others perhaps, may possess an advantage over those of older date. The infancy of the latter was passed in the uncertain light of a false philosophy, their youth under the cloud of superstition, and in more advanced days they were beset with storms and tempests, and frequently were they drawn into the arena of bloody contention, and unprofitable war; nor was it possible for them to pass through these scenes and withdraw from such conflicts without receiving injurious impressions, unpropitious tendencies, ruffled and deranged propensities, and garments marred with gore; their moral vision was contracted, their rational, and, what

ought to have remained, their natural boundaries were artificially walled in, and placed under a scrutinizing surveillance, their avenues and paths of entrance, which should have been thrown invitingly open for all, have been guarded and barred against the entrance of many. In some instances the disfigured garments have been removed or repaired, and the inward system purified, altered or renewed. Yet how naturally slow must be the work of amendment, is evident from the selfish passions which are interested, the dominant feelings which are enlisted and the power which is possessed, as well as the system by which they are upheld and the shackles by which they are restrained.

All who have suffered from these evils and those who profess to have observed them, should not, and if they be right thinking men they will not, lend their aid to perpetuate, or give their efforts to promote, such abuses. Nor, in the present circumstances, unconnected as the modern Colleges are with the states under whose permission they are founded, are there temptations or inducements to such an alienation of the advantages and enjoyments of learning.

Our station has been formed under the direction, and the measures have hitherto been supported by resources drawn from the funds of the Missionary Society. A society whose special claim to publick patronage, among all other well conducted and liberal institutions, is, that it is the least connected with any private body of Christians, that the proceedings thereof are carried on irrespective of state connexions, or national establishments, and that the agents are warranted to conduct their affairs on the principles of the word of God, and according to the local demands of the people for whose good they labour; without any necessary political alliance with the Government of the countries where they reside, or subserviency to their measures, further than the apostolick rule—*Submission to the laws, and supplications for all that are in authority.* It is more than likely that for some time yet to come, the Institution will be dependant for a secure support on the resources of the London Missionary Society, or subscriptions gained through the aid of its Directors and friends. We therefore propose, as an act of justice as well as gratitude, that the professors and principal managers of the Mysore College be men selected and appointed by a general resolution at a regularly convened meeting of the Directors of the London Missionary Society, and that the salaries be according to a rate approved by them, and paid as soon as possible out of the consolidated fund of this institution.

As the plan arises out of the exigencies of the station, the professorships are at present limited to only the branches of learning for instruction in which means are now possessed; though, should the pecuniary resources be augmented to more than what is now enjoyed, others may be beneficially added. Those professorships which are immediately requisite, are; a Professor of Languages and Historiography, a Professor of Moral

Philosophy, a Professor of Mathematicks and Natural Philosophy, a Professor of Sacred Theology, and, if practicable, a Medical professorship might be hereafter added. We judge them all highly desirable and necessary.

It will be perceived upon examination, that more is allotted to each professor than is done in any university in Britain, and less than is attempted by many tutors in smaller establishments. The proposal is made in a firm confidence on the truth of the word of God and the fulfilment of the promised spread of the Gospel, anticipating that among the "all nations," this part of the world also "shall be blessed in Jesus," and brought under his sway, and the people taught to "call him blessed." If the plan therefore be sanctioned and provided with sufficient pecuniary means, no one will say that less is appropriated to each professor than, if thoroughly and faithfully discharged, would occupy the time and talents of any however previously qualified instructor: especially when it is remembered how partial is sound elementary education, and how limited are the means for it in India. And when the difficulty which is felt in obtaining qualified agents is considered, a sufficient apology will be formed for the smallness of the number specified to conduct the departments of general learning in the seminary. It is hoped that ere long some may be raised up among the seminarists, who shall not only in the beginning of their career aid European professors in the more laborious duties of the class, but who eventually may be the successors, and hold the chair, of the professors.

An important object to be accomplished by present efforts in heathen and semi-cultivated countries, is, to possess the natives with an intellectual character, and impart to them a weight in the moral scale proportioned to the duties they have to discharge, and the stations in the march of improvement they have to occupy. The Jesuits, both in the eastern and the western worlds, were men of great tact and possessed erudition and talent; nor were they deficient in a knowledge of man; and it appears as strong an argument as we need adduce for our views, that it did not suit the system of domination they desired to maintain, to invest with acquired talent or independent authority, the natives of the countries which they meant to subjugate to the Roman Hierarchy, so as to leave them to the free exercise of their private judgment, or to hold places of trust and influence in the education of youth. But as it is the liberty inspiring Gospel we wish to extend, as we believe this will ennoble every one who faithfully receives it, as we have been taught that God hath made of one flesh all nations which dwell upon the earth, and as we think that the moral elevation will be secured more effectually by independent mental energies, than by any shackling system which would throw the mind into the form and feature of even the best constructed machine; we labour for, our plans are intended to introduce, and we shall joyfully hail, the day, when the natives of India shall be striving to take the lead and bidding fair to compete with writers on all subjects in our own favoured land. To do

their work for them will never accomplish this. They must be made to feel their own weight. But ours must be the task to follow the lesson which instinct nature imparts :

" And as the bird each fond endearment tries
To tempt her new fledged offspring to the skies,"

we must call into action and thereby strengthen native energies, summon up and exhibit in application leading and important principles, and throw open the course and afford the stimulus for emulative perseverance towards the high places of learning and moral excellence.

One chief impediment, which of old time existed to the progress of general and national improvement in western countries, may perhaps be traced to the disproportionate attention which was rendered to the acquisition of dead languages, and the consequent neglect of the vernacular tongue. Yet this excess, when it was afterward avoided, became of use in its consequences, and formed a pleasing auxiliary in the labours of those who in good earnest set themselves to advance the general good of society. Besides being a very commonly studied and universally admitted medium of the international communication of thought, by the transfusion of words and the supply of technical terms, the possession of this knowledge enriched, invigorated and refined the common languages, and rendered them more subservient as vehicles for conveying useful instruction. Now it is unnecessary to illustrate that in India the Sanscrit holds that relation to the vernacular dialect, which Greek and Latin did to European languages, but exhibiting one point of difference in the comparison—the Sanscrit has no pretensions as a repertory of useful knowledge on any one subject, history and rhetorick alone excepted. A knowledge of it, however, will be of evident use in orthography. In the technical phraseology of western arts and science, whose introduction to these countries may be rationally contemplated, and in the inculcation of an entirely new religion, for whose composite ideas there are no adequate terms in any heathen language, some generally admitted and acknowledged fountain must be recognized as the source from which an appropriate and significant nomenclature may be drawn, and which may be modified so as to suit the understandings and wants of all. No language in India has claims so fully and consistently substantiated to this post as the Sanscrit: a knowledge of this is therefore a desideratum which may not be neglected by those who are engaged for posterity.

Neither must the national languages be slighted. Without a complete mastery in them, higher attainment cannot be applied to useful purposes in promoting general improvement. All abstruse subjects must be explained to the junior students in the native idiom, and through it must information to the mass of the people be conveyed. To secure a well grounded elevation in the moral and mental character of a people, the fathers and the children must talk of the subject when they sit in the house, when they walk by the way, when they go out and when they come in; the system must be one of universality, and made a portion of domestick economy; and oral instruction from a living teacher is

not sufficient. A supply must be provided of intelligible and authorized standards of reference. Nor will it be enough that these possess the mere abstract ideas of truth; they must be presented in a form which will interest a race of intellectual children, and in a style which will rivet the attention of learners. Therefore a correct knowledge of idiomatick language, a fluency and facility of diction, an acquaintance with the avenue to the heart and home bred sympathies, are necessary as qualifications for the race of instructors, who are to go forth and impart the blessings of education. It is necessary on this account that tutors be retained for the several languages of the students. At present these will be Canarese, Teloogoo, Tamul and Hindoostanee.

But Sanscrit and all the cognate dialects are totally destitute of works of general utility, and which may be employed to enlarge the mind; nor will the labours and talents of Missionaries ever be sufficient to translate the works of other men into these languages, or compose works in them to meet the deficiency. A department in the seminary is thus rendered necessary for the study of that language which of all others is best supplied with works of wise and good men, and in which are writings most calculated to advance the interest of general learning and moral improvement. As it would be folly for Europeans to attempt imparting a knowledge to Hindoos of their own language, when natives much more qualified could be found, and as the natural tendency of that which has been acquired is to deteriorate when it passes from one to another, (and this holds in every thing except religion, which in fact becomes a second nature with those who in truth receive it, besides being upheld by divine agency,) so a knowledge of the pronunciation and power of the English language would deteriorate in the hands of one who had not acquired it as a first element of his nature. Our plan would be liable to serious objections did we not provide against this result; we therefore consider that it is necessary an English teacher of the English language should always be retained in the institution.

This arrangement is doubly enforced by the principle we have adopted, that the English language shall be the ultimate medium of all publick instructions, which the system embraces, and which, so far as our experience goes, has been proved the most efficient for the successful issue of our efforts, nor do we imagine the justness of our view stands upon mere individual practice. There is an important truth which should not be overlooked in the plan of education, viz. "language is but the instrument conveying to us things useful to be known." "Every nation affords not experience and tradition enough for all kind of learning," and when this is the case, as in India, the language of some nation which has been most industrious after wisdom, ought to form a principal branch of study in such an institution. Without the charge of predilection for our own country, we think we are justified in asserting that Britain stands unrivalled by any ancient or modern nation in the study of universal knowledge, and that through the English language India will receive from her conquerors and legislators an intellectual treasure far more valuable than all she has in her power to give in exchange.

As the natives in India appear never to have risen above a semi-barbarous state, their languages are at present better calculated for popular subjects than for learned discussions. An elevation of mind will speedily be produced by the spread of knowledge. General explanations on subjects of inquiry will soon prove unsatisfactory. Vague terms will awaken doubts and occasion much misunderstanding and error. If teachers are only furnished with indefinite symbols, where their language from its barrenness is unable to give better; if the knowledge they obtain be little more than what can be derived from translations already made, or which yet may be made by foreigners, we feel persuaded that the check to intellectual and moral improvement will be incalculable. We must look to the authorized publick teachers for the formation of correct habits of thinking, and it is therefore necessary that the knowledge they receive should be through a medium more definite and correct than their own tongue is or can be for a considerable period. With strict propriety we may assert that the natives of India are unable with precision to abstract or generalize on moral subjects if they know only their own language. The philosophy of mind and theology are subjects unknown to them, except by the translations of foreigners into their dialects. To naturalize these important sciences, natives themselves must be able to secure them an introduction in a native costume. The European, as it regards correct and extensive knowledge in literature and philosophy, is soon convinced of his great superiority over the native who is comparatively well informed, but whose knowledge is confined entirely to those branches which have been cultivated by his more learned countrymen. If, from a desire to benefit his fellow immortals, the western philanthropist seeks to impart his rich stores through the language of the people, which we shall suppose him to have acquired, two great difficulties meet him in the very vestibule; he is unable to discover terms properly to convey his meaning in his newly acquired language—and he cannot use to the best advantage this imperfect medium. He is not familiar with the shades of meaning which phrases assume—shades, that give life and meaning, by an intuitive association from early habits, and conversation uninterruptedly free among themselves, accessible only to few, if indeed to any, besides natives, more than by the proper meaning of the separate words. The translations made by foreigners will to a certain degree receive a tinge from that difficulty and restraint which a newly acquired language and a paucity of proper words will impose.

Translations made by natives who understand the English tongue will possess both an ease and vigour which will rarely if ever be found in that of a foreigner; because his mind has received an impetus in the acquisition of the language, and its powers are expanded by the great increase of useful knowledge. His free conversation with his countrymen not only discovers his superior attainments, but also gives him an opportunity of hearing the variety of their remarks clothed in their own language, and of observing how their mistakes

may be rectified. He sits down to write full of hopes that he is about to bestow a valuable treasure upon his countrymen and friends; while the translations to be made are of the works which have most interested his own mind when deriving solid profit from their perusal.

THESE remarks are applicable to speaking in the language; and surely the habits of thinking are likely to bear proportion with the correct medium through which we receive our knowledge. A knowledge of the English tongue and its authors therefore appears to hold a place of the first importance in a plan for the intellectual and moral elevation of the Hindoos. The English language will not only prove a more correct medium of giving publick instruction to the students, but it will facilitate their progress in useful knowledge. All the Indian languages have been for so many ages the vehicle of every thing in their superstition which is morally debasing or corrupting to the mind, and so much is the grossly impure structure of heathenism wrought into the native languages, that the bare study of them often proves injurious to the mind of a European. If the Greek and Roman Classicks (after being purified from much of their alloy, and taught where only the imagination can obscurely realize the scenes described,) in very many cases are found extremely pernicious to the morals of youth; if the grossness of idea concerning divine things communicated to the mind of the student; if praises lavished on deeds denominated virtuous, but in reality splendid vices, are calculated to lead the learner to make a false estimate of things, to put darkness for light, and light for darkness, to call evil good and good evil, the languages of India are in every respect necessarily much more pernicious and corrupting. They are the living languages of a people practising all the abominations in worship and in manner of life which are so fully and minutely described. If therefore they are adopted to convey moral truths to the mind of the student, his progress in that important branch of knowledge must be greatly retarded. Early associations in the use of terms will always be more powerfully felt by the man of application, than by such as are accustomed to think more loosely, to receive rather than impart knowledge.

WHEN nations have arisen from a state of gross ignorance and barbarism to that of civilization and learning, it generally has been the effect of imitative energies. The leading characters in such a mighty reform have always considered the acquisition of the language of some highly polished and well informed people, the first step of mental and national elevation.

THOSE who are appointed in the providence of God to become the harbingers of great moral changes among a people, are bound to consider well what is most likely to impede the progress of such changes, that they may carefully avoid hindrances, and adopt those measures which are likely to ensure speedy success. A language, in which knowledge of every kind that is useful to man has been conveyed for ages, is best calculated to supply a

nomenclature to, and enrich such as are deficient and poverty stricken, to become a standard by which the people advancing from a state of wretched ignorance may settle disputes, remove many difficulties, and prescribe boundaries to their own indefinite languages. The English appears in these respects equally as important, if not more so, to the moral improvement of India, as the Latin was to Europe at the Reformation. Students who are preparing for the Ministry of the Gospel are characters of great importance in Christian lands, but of much more importance in heathen countries. The acquisition of the English language by them, may be considered one golden link in the chain of operations now actively carried forward for the rapid subjection of the nations to the yoke of Christ. Whilst the memory of the student is improved by mastering the English, his views are enlarged and all his mental powers are invigorated, and the key of a valuable treasury, stored with extensive, useful and necessary knowledge, is put into his possession. If by diligent application he is able to adorn his mind with valuable intellectual furniture, and should the truth in its saving power sway his heart, may we not reasonably anticipate that it shall yet be found he has been prepared of God to become an enlightener, a moral instructor of his countrymen; a light to shine in a dark place.

The advantages conferred on the institution itself, by adopting the English as the ultimate medium, are great. All the energies and knowledge of the European Professors will be concentrated to form the character of the Teloogoo, the Canarese, the Hindoostanee and Tamul pupil. The different departments allotted to each professor are still confined to the improvement of the same character. Thus all the solid advantages of the College are secured to every student, who will have the benefit of receiving his education from all who are officially engaged in the institution. The death or removal of European professors, after it has been established for a short time, will not seriously interrupt the progress of those branches taught by them, because natives will grow up and be able, pro tempore, if not altogether, to supply their place; and European successors, when they arrive, will be able immediately to commence the engagements of the class.

Perhaps no greater curse can be endured in a cause than faithless servants; and certainly the church of God never experienced a greater woe, than she did when her gates were opened to the profane and unbelieving to assume the vestments of her priesthood and usurp the chair of her instructors; while their defects were covered only with the flimsy stole of hypocritical sanctity and their character defended from downright impeachment only by an ordinance of state policy, or the influence of worldly connexions. Another evil, though not equally great, has been much more greedily seized upon by the enemies of vital godliness, to throw odium upon the ordinances and offices of the Christian economy, which is, the ignorance of those who have filled the desk, or who have ranked as Ministers of the Gospel. Much of this may arise from the principles and early measures

of those who first make known the Gospel, or of such as may afterwards be regarded as leading characters; but it is the duty of all, with the severest diligence, to guard as by a wall of flaming swords, against those who from any cause may be unfit, the avenue to the office of that holy profession which ministers at the altar. The bursting forth of corruption is like the letting out of water, and, by those who righteously calculate consequences, should be carefully watched against, and every lawful means taken for its prevention—the very incipient symptoms should be withstood by eagle-eyed faithfulnes: prevention is more easy than a cure, but the very ass, when he fancies himself possessed of strength, may assume the daring of a lion. The first seed of the pestilent Upas should be condemned and the possibility of its growth regarded with jealous apprehension. Two things may therefore be provided in the institution of this establishment, and required as necessary for all those who shall be received on its funds, or sanctioned by its managers, for discharging the duties of the Gospel Ministry. Moral fitness and natural capacity; affording a rational basis for expectation that that degree of proficiency shall be attained which is hereafter pointed out as desirable; whilst full encouragement may be held out to youths of steady moral character, who can support themselves by personal resources, or the aid of friends, to embrace the literary advantages of the institution, and attend the various classes of instruction, so long as their conduct comports with the character of a willing learner, and is agreeable with the rules of scholastick discipline.

I.—Before any one can be reckoned eligible to rank in the class of Ministerial Students, decided Christian character and continued consistency of conduct must at all times be considered an indispensable requisite.

II.—The age may not be less than fifteen nor more than thirty years, unless when peculiar circumstances (of which the professors shall be judges) warrant a deviation.

III.—A suitability for the discharge of ministerial duties should appear in the natural talents and dispositions, and some promise of future success looked for in the degree of attainment previously made of a knowledge of their own language and the leading principles of Christianity.

IV.—As much as possible they ought to be free from the cares of the world as to family or dependant relations.

V.—A willingness to live on the premises prepared for their habitation will be expected, a conformity to the General Rules of the establishment rigidly exacted, and should they be unable to support themselves, it is desirable that provision from the funds of what is necessary for their maintenance as far as possible, may be secured.

Every legitimate energy ought to be summoned by the servants of Zion. Theirs is a service which calls for united as well as individual exertion; since the principle holds good in religious affairs the same as in other matters, "that union is strength." And often will

the labourer have occasion to enquire, who is on the Lord's side? A name, however, or the semblance of union is not enough; there must be more: and it is surely not without reason that the question is put, how can two walk together except they be agreed, or how can they be agreed if there be nothing common between them? In philosophy there are axioms, or first truths, which are made the basis of further reasonings, and in the intercourse of man with man, there are natural principles which must be made the foundation of future procedure. Therefore it cannot fairly be objected to those who are first in the field, if they promulgate to those who may become their coadjutors the axioms of conduct on which they act; it rather appears a necessary part of their duty, that if their measures be judicious, and their principles correct, if they obtain the sanction of the publick and the aid of the liberal, some security may be possessed, that what has been approved shall not unnecessarily be overturned, or carelessly be trampled upon with the ashes of the dead. It is but just too that those who feel inclined to co-operate should fully know what are the principles of action and what is the relative rank of the official agents, before they be involved in unforeseen obligations and to prevent incurring misunderstood responsibilities. Without necessarily being chargeable, then, with any itching ambition for legislating, we trust the following principles may be embraced in the digest now presented, and be found salutary in the transaction of affairs connected with this institution.

I.—As a branch of the Mission, all the transactions of the seminary shall be cognizable and regulated according to the General Principles laid down for the whole procedure of the station.

II.—There shall be no superiority among the professors one over another, but all shall constitute a College Council, and the office of President shall be held annually by the members in rotation.

III.—The President shall be the medium of communication with the College Council, and, as the exigencies of the institution require, may call extra meetings; but further than this he shall have no authority; and when absent from the station the duties of the office shall devolve upon the next member in rotation.

IV.—When any alteration of the plan here digested, is proposed, or any principle that would materially affect the character of the institution is about to be introduced, it shall remain for the decision of the Directors of the London Missionary Society; and, should even a minority of the College Council, regarding any particular measure in this light, exceed one third, the proceeding shall be suspended till reference is made to the Society at home, and its decision known.

V.—The details of the seminary shall at all times come under the united superintendence of the Professors; and all the business of the institution, exclusive of tuition, shall be transacted at the General Meeting of the members of the mission.

VI.—Should discussions arise in the transaction of general business, they shall be settled by the votes of a majority, and the minority shall have the right of inserting their protest in the records of the Mission.

VII.—Hereafter should the Professor's chair of any class be held by a lay gentleman, he shall only have a right to vote in matters unconnected with ecclesiastical affairs.

VIII.—The President, in all common cases, shall vote as another member of the Council, and in addition, when there is an equality of votes on opposite sides, he shall have the casting vote.

IX.—The admission of candidates for study, the particular branches of learning to be pursued, the examination of their progress, and their separation for the work of the ministry, are to be the result of the consultation and decision of the College Council.

X.—The internal economy, the discipline and the publick examinations, shall be conducted according to rules agreed upon by the Professors, and approved of by the Directors of the London Missionary Society.

XI.—As the four Elementary Schools are designed, as much as possible, to be preparatory for seminary candidates, their general management shall be under the direction of the Board of College Council.

XII.—After the erection of the necessary buildings, no sum exceeding £200 for extraordinary expenditure shall be drawn from the consolidated fund, without previously consulting the Directors of the Parent Society.

XIII.—All money subscribed for the purposes of the Institution, *whenever* received, shall be transferred to the general accounts of the Parent Society, and the sums expended shall be by drafts on the Treasurer according to arrangements made from time to time.

To be successfully pursued, studies should as much as possible be rendered subservient to each other, and yet not permitted to interfere. Some departments of learning require more the exercise of memory, others more the application of the mind; some are calculated to enlarge, and some require previous enlargement of the mind. The evils consequent upon an improper arrangement of studies are great, and much to be deprecated. It is not an uncommon result to see a student who has entered upon a course before suitable preparation, pass through it without feeling its importance, and close it without deriving the natural advantage; and to hear him advancing declamation where reasoning should take place, and making assertions answer the demand for proofs. What we witness in the course of nature in the material world, may afford apt illustrations of the principles required in the progress of mental improvement. If a channel be not previously widened to a sufficient extent to receive the body of water about to flow through it, inundating confusion is the consequence, or the stream follows another course: and if a massive pile be erected, or rather, should the attempt be made to erect the most costly materials, without a suitable founda-

tion, the fabrick is exposed to destruction, and most certainly its symmetry will be despoiled in the first rude shock by which it is assailed. Surely no fabrick should be more carefully constructed than a temple to truth, nor the course of any element more prudently and appropriately directed than the precious waters of divine knowledge, the overflowing of that fountain which is beneath the throne of Jehovah, the meanderings of that river the streams whereof make glad the city of our God.

We feel it therefore a matter of the greatest moment that the divisions of study should be defined with correctness, as to the manner in which they ought to proceed. Great minds may advantageously break the common routine, or otherwise feel themselves restrained; and men of energetick and precarious genius may in a manner burst across the sands, make for themselves a path in mid-air, or with a giant's stride overstep barriers that must be gone round by ordinary men. Plans are however for the many, not for the few, and we must act and reason as if great men were seldom to be found, and that it is more in the path of the historian than of him who "paints the manners living as they rise," to shew that there were great giants in those days.

In the formation of intellectual character, much depends upon the authorities who are permitted to give laws, or the standards of excellence which are recognized in literature. It is surely no matter of dispute whether the English Bible now admitted as the authorized version, be better than any one made by a foreigner into the same language, nor need we for a moment hesitate in pronouncing that the present translation, or any one equal to it, could not have been produced apart from a knowledge of the original languages. In England the Bible has been the chief, the admitted, the common standard of language, of sentiment, of laws: the variety and antiquity of its history, the light it affords in various researches, its inimitable touches of nature, together with the sublimity and beauty so copiously poured over its pages, are not indeed the "pearl of great price" —the saving knowledge; but they may be deemed the subsidiary ornaments, the embellishments of the casket in which it is contained: and these have shed their lustre on the common objects which have been pursued. What are the strength, the copiousness, the power and fitness of our language! How superior to any other! In our English standard version of the precious records are found sentiments and expressions in every form of composition, more sublime, more pathetick, more striking, more expressive than in any other production! And how much more deeply will these characters be found marked in the originals. The former is an artificial mould, the latter is the primitive design; and as in the works of art, of productions most perfectly imitative, the stricter our examination is, the less do they appear to possess the excellencies of their natural prototypes: whereas the more we examine the productions of nature, the more cause have we to admire the wisdom of the great Artificer—so the more we study the Scriptures in the original tongue, the nearer we shall come to their pristine vigour and precision. However good translations

made by foreigners may comparatively be, the value of the labour bestowed on them is much lessened by the necessity which arises to translators, from nature, to *think in their own language,* and consequently for the work which they transfer to pass through a first and second idiom, before it arrives at one, known only partially and with many defects by the labourer.

A good translation has been described to be, " that in which the merit of the original work is so completely transfused into another language, as to be as distinctly apprehended, and as strongly felt by a native of the country to which that language belongs, as it is by those who speak the language of the original work," and to secure this, the following rules have been prescribed ; " that the translation should give a complete transcript of the ideas of the original work." It is hardly necessary to assert that the Hindoos are as capable of acquiring abilities to accomplish this as Britons at first were. " That the style and manner of writing should be of the same character with that of the original." The imitative powers of the inhabitants of this country, and in their own language, will be admitted by any one versed in their history and character, as equal to Europeans of every age. " That the translation should have all the ease of original composition," and what foreigner can excel an equally well taught native in such efforts ? it may be boldly asked. And therefore do we look for standard translations of the Scriptures into oriental languages, and feel it our duty to give every facility for such qualifications being speedily acquired, by the Native Christians of India. A knowledge of the languages which are to be the channel of instruction, accompanied with studies in Geography and History, sacred and profane, should in our view exclusively occupy the attention and energies of the pupil during the first division of his time—eighteen months. When the mind is thus possessed of a vehicle of communication with the men of other days and other climes, when acquaintance has been obtained with the general character of man, the confederacies and alliances which have been formed, their actions and procedure, the turmoils of states, the rise and decay of empires, and the revolutions of the world, an appetite will be whetted for information, and a desire excited to know the extent and relation of those mental energies and natural dispositions which have proved the spring of all this commotion.

It has been observed by one whose authority few will question, " That nobody is made any thing by hearing of rules, or laying them up in his memory :" practice must settle the habit of doing, without reflecting on the rule ; and you may as well hope to make a good painter or musician, extempore, by a lecture and instruction in the arts of music and painting, as a coherent thinker or a strict reasoner, by a set of rules shewing him wherein right reasoning consists. The process which the mind intuitively pursues is first from simple to advance to compound ideas ; and in this exercise, the rich and exquisite thoughts which so often distinguish the sons of learning, and exhibit a treasure more valuable than the mines of Peru, are attained, and are afterwards employed as irradiations for the paths

of others. And the pupil's further progress should be pursued, on the same plan, the elements or original principles of all truth are primarily acquired. This is admirably exhibited in the proper study of mankind, which is man; it should therefore, in systems which aim after scholastick excellence and a suitability to the end, be made a leading branch of study to acquire a knowledge of metaphysicks or "the science of the principles and causes of all things existing." Some tolerable advancement in this department is desirable as prefatory to an application of the mind for obtaining a knowledge of the precepts and laws of logick, and a facility in the use and practice of the axioms which ought to be regarded in conducting discussion: while the knowledge and practice thus gained should be devoted to the aid of ethical enquiry and the search after truth. It is necessary that correct and early information should be secured in those matters.

A false and illiberal philosophy powerfully aided the retrograde progress of intellect and vital religion in the dark ages. As error is hurtful, in the same proportion is the influence of truth; and as the nearer we come to the source and rise of error, it is the more easily exposed and overturned, so the nearer we are to truth in its fountain and first principles, the stronger will be the hold it takes on the mind, and the more sure will be its ultimate advancement.

An individual and minute examination of the powers of the mind will therefore be an object of study, and will hold a first place in the employments of the College. And the abstract mysticism and inane speculations of the natives of India render this the more necessary. The rules by which the mental capacities should be exercised and regulated in the search after truth and general knowledge, may then be explicitly and strongly enforced. The laws of propriety and the reciprocal rights will arise out of such principles and be naturally connected with such discussions. These will form the department of labour for the Professor of Moral Philosophy under the denomination of Metaphysicks, Logick, and Ethicks, which cannot be satisfactorily studied within a period shorter than that of the first course.

Mathematicks are nearly allied in their nature, and in the operations of the mind, during their study, very similar to the preceding branches of learning, and in point of time ought to be allowed some degree of connexion. "Would you," says a chief disciple in the school of experimental philosophy, and who doubtless spoke as much from experience as study when he said, "would you have a man reason well, you must use him to it by times, exercise his mind in observing the connecting of ideas and following them in train. Nothing does this better than mathematicks: which therefore I think all those who have the time and opportunity should be taught; not so much to make them mathematicians as to make them reasonable creatures: for though we call ourselves so, because we are born to it if we please; yet we may truly say, nature gives us but the seeds of it; we are born to be,

if we please, rational creatures, but it is use and exercise only that make us so; and we are indeed so no further than industry and application have carried us." It is often found that man, when beginning to rise above a barbarous and unenlightened state, entertains a higher opinion of his powers of mind than when he has made greater progress. Such an impression will naturally prove injurious, and be the cause of usual and necessary means of improvement being slighted. Half educated minds are presumptuous and ready to imagine that no helps for enlargement are wanted, and their possessors think nothing could be added to the acuteness and penetration of their understanding. To such the study of mathematicks would be of use; for it would experimentally convince them that to make any one *reason well,* it is not enough to have parts *wherewith* he is satisfied and that are sufficient for his ordinary course. Truth is the ore after which every student should search, and a capability of coming at the truth, is what every teacher should labour to produce, or impart, and should be kept in view in every system. But that mind is not in a posture to find the truth that does not distinctly take all the parts asunder, and omitting what is not at all to the point, from the result of all the particulars which any way influence it, to draw the conclusion. In various parts of knowledge with which it is erroneously thought, even by those of whom more ought to be expected, that demonstration has nothing to do, men reason as it were in the lump, and if, upon a summary and confused view, or upon a partial consideration, the appearance of a probability can be raised, they usually rest contented; especially if it be in a dispute, where every little straw is laid hold of, and every thing that can be found in any way to give evidence to the argument, is advanced with ostentation. Those whose intercourse is with heathens, and whose efforts have been made to reclaim them from idolatry, can bear witness to numerous specimens of such reasoning. The study of mathematicks would shew the necessity there is in reasoning to separate all the distinct ideas and see the various relations that all those points concerned in the present enquiry have to one another; and to lay aside those which relate not to the proposition in hand, and wholly to leave them out of the reckoning. There is another useful habit to be attained by an application to mathematical demonstrations, which is, the accustoming the mind to view any long train of consequences correctly. It is an easy way for those men who see only a little, to presume a great deal, and so jump to a conclusion, but a study of mathematicks will prevent, or at least moderate the haste and impatience of mind, which would hinder the due tracing of arguments to their proper foundation. In the work of mental improvement, the study of mathematicks has one advantage over metaphysical demonstrations. The latter is more exposed to the evils of sophistry and the dazzling colours of imagination, and in it there is frequently an end without a conclusion. It is in fact the turning the mind upon itself, a more difficult operation than any other, but not always so capable of clearness and precision as mathe-

matical progression. The value of natural philosophy in connexion with religion can be only partially appreciated by those who have never directed their eyes to a heathen world. Christianity is a religion which professes to have been promulgated by the Creator of all worlds, and consequently a complete harmony should subsist between the works and the revelation of the same author; and so it has appeared in the most extensive speculations of erudite and judicious naturalists, as well as in the plainest specimens brought before us in every day concerns. So that the first principles, as well as the highest dogmas, appear to a Christian almost as by instinct. It would indeed be a solid argument against our religion were any part of it contradicted by the laws which are unfolded in creation. The system of Hindooism professes to be supported by the constitution of existing realities; and the religion of the Hindoos and their philosophy are each interwoven completely with the other, so much so, that he who rejects the principles of their philosophy should, if he acted consistently, reject also their religion. But their philosophy is founded on an improper conception of things, and is a tale of deceits. Chemistry with them is the jargon of alchymy; their astronomy, the vagaries of the astrologer, long since proved fables: on hydrostaticks and hydraulicks, their knowledge is worse than ignorance, and in Opticks and Pneumaticks, they equally fail. To be brief, we have only to quote what is fully substantiated by the admirable historian of British India. "It sufficiently appears," observes Mill, "that the accounts with which they satisfy themselves are merely such random guesses as would occur to the most vulgar and untutored minds. From intellect arose ether; from ether air, from air fire and light. It appears from this that they consider light and heat as absolutely the same. The accounts of water and earth is a link of the same chain. From light, a change being effected, comes water—water with the quality of taste; and from water is deposited earth with the quality of smell. As from ether came air, so from air came light, from light water, and from water earth. It is useless to ask what connexion appears between water and light, or earth and water. Connexion, reason, probability had nothing to do with the case; a theory of successive production struck the fancy of the writer, and all enquiry was out of the question. Air was endowed with the quality of touch; water and earth are said to have the qualities of smell and taste. In this we perceive a most fantastick conceit. To water is ascribed the quality of taste, to earth the quality of smell, to fire the quality of light, to air the quality of touch, and to ether the quality of hearing. The same volume affords us a specimen of their ideas concerning the origins of at least one great department of animated nature. "From hot moisture are born biting gnats, lice, fleas, and common flies; these and whatever is of the same class are produced by heat." If this be an idea natural enough to the mind of an uncultivated observer, it is at least not a peculiar proof of learning and civilization."

TRUTH is useful and important on whatever subject; and especially on subjects so

intimately connected with the works of God, and so calculated to destroy the supremacy of a false religion. It is therefore a necessary part of a plan of liberal education, to impart correct principles of natural philosophy among the natives of India. Mathematicks and natural philosophy may in our opinion embrace a period of eighteen months, during which time but small progress can be made, considering that all is new to the pupil, yet the elements of farther advancement may be imbibed. This course ought to be commenced when the student shall have attended one year under the instruction of the professor of moral philosophy, and be continued in connexion with the study of theology.

On what subject of speculation has man formed an opinion to which his fellow man has not found an objection? This diversity of sentiment is a consequence of our fall and sin. Among the ancient philosophers the opinions were as various concerning the chief good as the number of schools; yet this was never admitted as testimony to the non-existence of any chief good. In religious things it is apparent that differences of opinion exist on almost every subject. These differences are well known in heathen countries; and now any attempt to conceal them would more weaken than give strength to the cause. There are different societies in motion to carry forward the views they entertain of the Gospel. The Roman Catholicks have appeared under the denomination of Christians, and they have propagated their sentiments and established their forms in many parts. Various branches of the Episcopal Church of England and the Presbyterian Church of Scotland have their establishments in India; some holding what are designated evangelical and others orthodox sentiments. There are in the Indian ecclesiastical establishments, Senior and Junior Ministers, Chaplains, Archdeacons, and Bishop. There are Church of England Missionaries who have received only Presbyterian ordination, whilst others can claim the prerogative of having received their designation by the laying on of the hands of the Bishop. In other denominations there are opinions which in appearance oppose each other, and practices which do not agree. And it may as well be supposed that a fire can burn without giving heat, as that the professors of different sentiments, if they be men of principle, will hold their tenets and not make them known. The same differences of opinions are now extant, and the same arguments employed, as were brought forward at the first promulgation of the truth as it is in Jesus. But these are not arguments against the religion of the Bible or the realities of a revelation, any more than the jarring opinions of philosophers prove that no correct philosophy can exist, or the discordancy of human sentiment is an argument against the reality of the soul or its power to think.

Since the inhabitants of India have seen and known there is a diversity of opinion, let them also know the origin and history of such diversities connected with religion. Give them the opportunity of weighing the value of things specious, and things real, of the evil and the good. That sacred deposit which God has given to man will never

diminish in value or lose of its influence by being examined. Truth is immortal as its author; it can never become extinct by any process. Gold will pass through the fire and its apparent bulk may be reduced, having lost some of its alloy, but it will be none of the pure material. Let truth pass through the severest ordeal, bring it to the crucible, let the refiner sit over it till it have been seven times refined, weigh it in the balances, it will have lost nothing of its value. It is more precious than thousands of gold and silver; it is more to be desired than gold, yea than much fine gold—man knoweth not the price thereof, neither is it found in the land of the living. No mention shall be made of pearls or of coral, for the price of it is above rubies; the topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold. Truth is this day as pure, and ought to have ten-fold as much force, as when it was presented to the searching eye of man nearly 6,000 years ago. It has passed through many fires during that time, and has always come forth more bright. It fears nothing but the cloud, false and timid friends. Infidelity and hostility to divine wisdom have the same source in all ages and in every place. The heart of man which is the well-spring of human folly, is in every country deceitful above all things and desperately wicked. And if we were to write the history and detail the progress of error, we should find that exactly the same points have been seized on, as the ground of objection to true wisdom, in every successive generation. Hence the same arguments will overturn the caviller in one place, which have successfully silenced false reasonings in another. And it will not a little reduce the self-importance of the vain philosopher, to see that his discoveries were made before he lived, and that notwithstanding the supposed power of his reasoning, the system objected to has withstood, has risen above, all opposition, and is still marching on in the greatness of its strength. Nor do we view the collision of sentiment as wholly useless in the Christian world, though such as entertain erroneous sentiments and false dogmas of belief, when opportunity of forming more correct views are possessed, are highly culpable; yet as iron sharpeneth iron, so do the same truths, if placed in a different light. Controversies in religious matters have not only kept the sacred records pure, and free from interpolations, and given a greater distinctness to individual truths, but if properly used, may be employed, we conceive, as an argument for the divinity of their origin and their true excellence: polemical theology will then legitimately hold a place in our plan.

The best things have been abused; the greatest of created beings have devoted their high powers to the worst of purposes. Many who excel in strength also excel in folly, and the greatest men of an age have often proved the greatest sinners. A knowledge of the best wisdom has frequently been employed as a battery against the fortress of truth; talents have been misimproved, and systems have been overvalued. The desire of systematizing has in some periods proceeded almost to a mania—general principles have been distorted, and facts have been turned to speak a language alien to their nature.

Shall we therefore cease to think, or neglect to employ powers, which have been bestowed, to their highest stretch? Shall we repress the expansion of thought, shall we curb the flight of intellect, or obstruct the march of mind, and say to genius, "thus far shalt thou come and no further?"—shall we foster chaotick confusion, shall we take leading and fundamental principles last which should be first, or shall we make a medley of that which cometh from the source of order?—for God has set forth every thing in its own order. In the study of theology there are first principles, which should not a second time be laid, and there is a perfection to which it is the duty of every one to strive to attain. There is an order in nature, first the blade, then the ear, then the full corn in the ear—there is an order in providence; it may appear as a wheel within a wheel, the harmony is however unbroken, the glorious chariot proceeds—"behold how great a matter a little fire kindleth." And still it is a natural consequence, connected as a chain is by its links, and leading to one, and the same thing—the glory of our divine Legislator. In the Gospel the whole process is detailed—the babe in Christ, the children, the young men, and the fathers. It is not a physical but a moral progress with which principles, truths, and doctrines suited to every state, are connected.

In all branches of human learning, a regular course is found beneficial, and system, in the diversified pursuits of mankind, is viewed as necessary as well as profitable. A man may become a Christian without an application to the study of any system, or being guided by the regulations of any humanly devised scheme; but having become a Christian, and seeking to grow in spiritual knowledge, he will find one principle of the greatest importance, at first view, contradicting another; and many things, generally considered unnecessary, gradually appearing of absolute importance to evince the Gospel to be indeed the wisdom of God. These are not unfrequently cavilled at by some, misunderstood and misrepresented by others. And although the servant of God should not strive, but be gentle towards all,' yet should he endeavour to be able to stop the mouths of gainsayers, and to give a reason of the hope that is in him, with meekness and fear. He should be able rightly to divide the word of truth, and as a steward of the manifold grace of God, to give every one his portion in due season.

The work of the Gospel Ministry is the most noble, the most holy, the most exalted, and the most honourable among men. And to discharge its duties with propriety, the person holding the office should be possessed of the noblest principles, sentiments and views: he should know the deep things, the hidden things of God, the mysteries of godliness. What will so surely accomplish this true nobleness as the enlarged study of theological truth? Coming with a mind previously prepared by other knowledge, and a heart imbued, with true love to Christ, and those for whom Christ died, a soul endowed with expansive compassion, and a becoming zeal lighted at the altar of devotion, how rapid will be the strides towards improvement! He may expect that it will be as the "path of the just,

which shineth more and more unto the perfect day;"—to scale the heights of heaven, to behold the Sun of eternal truth, and receive his rays, to grasp the things of an everlasting age, and to be filled with all the fulness of God, to receive the first principles of heavenly science, to soar on the wings of contemplation, aided by the breath of the infinite Spirit, to explore the tracts of uncreated light, and dive into the things which are displayed in heavenly places by Christ Jesus, to be permitted to look into the unseen world, and peruse the records of the New Jerusalem, to be enabled by an infallible standard, more truly unerring than any mathematical axiom, to weigh and compare the things of redeeming love, and to live as seeing him who is invisible, without doubt, are calculated to elevate the mind of any mortal.

Time was when Biblical Criticism formed a very special part of the work of the Gospel preacher: when a book on religious matters would not be acceptable, or the labours of a minister be popular, if they did not teem with learned quotations. It was not enough that discourses contained important matter of a practical nature, it was also demanded that an acquaintance should be possessed, by the writers, with the works of criticks and translators; and that this should be employed in the service of the church. There were the exegetical remarks, the exercitations and illustrations drawn from the history and antiquities of the peculiar people to whom the Bible was first made known;—explanations of types, reasonings on sacrificial offerings, and other translations of the original text, to occupy the margins and swell the notes of publications, or were uttered from the desk on the most common occasions. In a popular assembly these were often misapplied, and in books for the common reader they were hardly ever understood; yet we should be cautious in the denouncement of our censures, or the awarding of our decisions. We sit under the wide spread boughs, and can admire the richly laden branches of the trees of knowledge, but we should think of the labour of former husbandmen, their cares, and the refreshing influences which have been shed upon them. Men are apt to undervalue the labours of predecessors and to overvalue their own. We must not desecrate the sepulchres of our venerable founders, and then say, if we had been in the days of our fathers we would not have done as they did.

Though we fear not to leave the book of God to testimony contained within itself for its sure support, nor think the weight of external evidence at all to be compared with that of the internal truth—a view of the subject made evident, especially in heathen countries, where external testimony is unknown and could not be received without other collateral proofs; yet the external proofs of authenticity, when known, are one weapon in the hand of the Minister of the Gospel, by which objections may be withstood. The character of the Jewish nations, and the detail of their ritual, the appeal which can be made to their continued miraculous existence, the sentiments they now entertain and the hopes they still cherish, the style of their writings and the predictions of their prophets, the authority

under which they are declaredly delivered, and the verified antiquities of the Jews, all corroborate that Gospel, which, compared with the degree to which it is now revealed, was kept hid in the former ages, which is still hid to them that are lost, but which was unfolded by the Saviour and delivered unto us by them that heard him. A study of the internal structure of the New Testament, compared with the declarations and predictions of the Old, a collation of one part of itself with another, an examination of what is said by the separate historians, and a consideration of their details, with the incidental statements made by the writers of the inspired epistles, the reasonings, the doctrines, the precepts and the prophecies so clearly unfolded by the apostolick authors, the apparent discrepancies contained in different parts of Scripture, the real variances of the individual manuscripts, the history of these important documents, and the controversies which have been maintained regarding the views of particular sects and concerning important and contested passages, the general sense of orthodox commentators and the systems founded upon isolated and disjointed paragraphs, the consistent, the substantial, the divine harmony really displayed in the sacred records, and the glorious efforts produced by a full and candid admission of the truth as it is in Christ, will be of immense advantage to the settling, establishing, and confirming of such as are intended to be teachers of the Gospel, and will be means of rooting and grounding them in the truth. By individualizing scripture characters, by tracing the divine lineaments of each, by reviewing the detailed labours of men in exactly the same natural and providential circumstances, by following the courses of their travels, by weighing their principles and the motives of their action, and the rules which they, under the direction of the Spirit, authoritatively imposed on their succeeding, as well as fellow labourers, and which they themselves obeyed, and by a due consideration and the representation of pastoral duties difficulties, and rewards, a proper occasion will be met for the delivery of lectures on ministerial obligations; these various branches will be the appropriate and necessary sphere for the professor of Sacred Theology.

Systematick and Polemical Theology, the Evidences of Christianity, and Biblical Criticism, the Jewish antiquities, and pastoral lectures, to be studied with profit, will require a divinely prepared mind, previous study of the subjects already specified, and two years' close application. This will complete the course for the ministerial students.

That the student may continually have the conviction before him of how much he yet requires to learn, how little in fact he knows, that the professors may be able correctly to ascertain the progress of each, that under proper regulations a holy emulation may be maintained, that, where occasion requires, any necessary departure from the general rule may be permitted, periodical examinations of all the inmates of the College shall be held once every year; and a final examination of every student previous to his leaving the seminary. The opinion of the professors, regarding the progress of each student during the year, shall be recorded in the minutes of transaction, and when any one has finished the

course and is about to leave, he shall be furnished with a certificate founded on previous examinations, and testifying to his probable usefulness.

SOME significant and attainable as well as appropriate standard should be expressed, which may be regarded as the "ne plus ultra" of demand, before any recommendation to office in the Church of Christ can be given. Satisfactory proof of decided Christianity and growth in grace, application to study and steady progress in it, a manifest zeal and continued activity, Christian benevolence and bleeding compassion for perishing sinners, discretion to guide the steps, and faith to uphold the soul in the hour of danger, self denial and unfeigned humility; freedom in the use of the vernacular language and aptness in conveying instruction through its medium, fluency in reading English authors, without the further help of any living teacher, ability to read the Greek and Hebrew Testaments without the aid of dictionaries, and a tolerable acquaintance with general history, philosophy and letters, appear to be necessary acquirements.

THESE may seem demands of too high a nature from youths of the present native population, and it may be supposed that the very hopelessness of the task will be a barrier to the attainments of what is possible. It seems to us, however, that a first principle in the process of elevation is "raise the mind to the proper standard, and reduce not the standard to the degraded state of the mind." The latter would lull and satisfy, the former will excite and produce activity. Energy of mind, if not originally acquired, is greatly increased by application and suitable subjects of study. Looseness and incoherency of thought are induced and confirmed by a direction, toward things beneath present attainment, being given to the mind. The general out-line which we have prescribed for the student contains nothing more than has been pursued successfully by scholars in other countries, and much more has been appropriated as mental property by some individuals. We do not believe that soil, or climate, or mere physical causes are sufficiently powerful to deteriorate mental capacities, nor does any configuration of matter alter the powers of the mind. Systems of government might probably affect in some degree the advancement and improvement of intellectual endowments; but we congratulate ourselves that we live under the benign influence of a British constitution.

FALSE or partial elementary education may possess a baneful influence, and does often stunt the growth of intellect; but we look to the four Elementary Schools in connexion with the College as subservient to our purposes; and, if rightly conducted, fit to prevent any impediment which otherwise might arise. That these may be efficiently managed, it has been stated as part of our plan to place over them instructors of our own training, men of principle and devotedness to their work, and to retain in the hands of the College Council, the general superintendence and arrangements of their procedure. A class of characters will, we trust, be raised up from among the seminarists, who shall be able to discharge the duties of subordinate tutors. There will be others whose talents may be defective as to

requisite facility for conveying instruction to a popular assembly, and some whose success in particular branches may render them peculiarly qualified to hold important places in the seminary, or to discharge important duties to the religious world. These will form a circle or community, the intercourse with which will have an elevating and exciting tendency on the minds and faculties of the younger disciples of learning, who are candidates for advancement; and by them the lamentable deficiency which now exists in elementary and more complete works of knowledge will be best and most speedily supplied.

But is not an objection of considerable force to be urged in the vastness of the project, and the limited character of our energies? This may be asked: and we answer, yes—were our resources confined to our own contracted powers. If the measure meets with the frown of God, all the union and co-operation of the wisest and most influential would be futile, as the attempt to build Babel's tower, or, under Julian, the effort to erect a third temple at Jerusalem. If the principles be according to natural and revealed truth, if according to reason they be suited to the purposes desired, if the aim be for the honour of the great God, and if all be conducted in humble and sincere dependence upon his aid and blessing, if he has said "those who honour me I will honour;" then will not his frown but his smile, his blessing, rest upon the arrangements. That which enjoys his blessing and is connected with his glory, which has for its basis the maxims of eternal truth, if all the emissaries of Satan, and all their agents on earth were to conspire against its agents and their work, it would be as much in vain as when they said to Zerubbabel, "the time is not come"—when they wrote letters to the king of Persia, or when they mocked and said, "if a fox go up he shall even break down their stone wall;" for the eye of God would be upon his servants, that their enemies could not cause them to cease. Therefore should not his servants be intimidated or made to proceed with dilatoriness, or stop short in their work from the opposition of those who are inimical to their proceedings: and if their work be of God it cannot be brought to ruin—it will promote the interests of Zion, and the foundation standeth sure; we assert from conviction, we bear one testimony to the Christian world as in the sight of God, that, so far as human means are concerned, only money and suitable labourers are required; here is the sphere, the demand for the full, continued and extensive success of the plan. Shall not the present enlightened state of society, the aroused and stimulated benevolence of the Christian world, the already brightening appearances of Jehovah's blessing, suffice as encouragement and a warrant for our confidence and perseverance? We have not realized one hesitating emotion, but every circumstance has tended to confirm our conviction and strengthen our faith in the covenanted mercies of our Lord. "Is it our desire to accomplish great things, let us pray for and attempt great things" has long been the motto of benevolence, and we would make it ours. We have to acknowledge the kindness of many in the support they have freely rendered to the plan now submitted.

In Bombay, subscriptions were first received, and the liberality of friends there is fully attested by the following list. Friends in this Presidency have also shown their patronage to the Institution in a way truly gratifying to those most concerned. The Directors of the London Missionary Society have addressed the Missionaries here on the subject, and pledged themselves to give the seminary "all reasonable support." One subscription of £100 has been received from an unknown friend in England.

SUBSCRIPTIONS RECEIVED.

	Rs.
Elphinstone, The Honorable Mountstuart, Governor of Bombay, &c.	250
Warden, The Hon'ble Francis, Esq. Member of Council,	100
Newnham, W. Esq. Chief Secretary to Bombay Government,	100
Bruce, W. C. Esq. B. C. S.	50
Brydon, Dr. Garrison Surgeon, Bombay,	30
Candy, Lieutenant H. Bombay Infantry,	50
Carr, Captain, Bombay Infantry,	50
Clow, The Reverend James, Senior Scottish Clergyman, Bombay,	20
Cooper, The Reverend John, Hurnee,	10
Davies, The Reverend Henry, Senior Chaplain, Bombay,	100
Duncan, A. Esq. Assistant Surgeon, Bankote,	20
Egan, Lieutenant Colonel, B. I. Dapooly,	20
Esdale, Captain G. Ditto,	20
Farish, James Esq. Sec. to Govt. Bombay,	300
A Friend,	25
Jeaffreson, W. Esq. M. D. Superintendant of Eye Infirmary, Bombay,	50
Jervis, Captain, Engineers, Bombay,	30
Jervis, Mrs.	30
Kempt, Rodney Esq. Bombay,	50
Laurie, The Reverend Joseph, Junior Scottish Chaplain, Bombay,	50
Leighton, Lieutenant Colonel, Adjutant General Bombay Army,	100
M'Adam, W. Esq. Secretary to Medical Board, Bombay,	30
Molesworth, Captain, Bombay Infantry,	200
Money, Robert Esq. B. C. S.	50
Payne, The Reverend S. Chaplain, Rutnagurry,	20
Ranney, W. P. Esq. Bankote,	15
Romer, J. Esq. Chief Surat,	100
Shuldham, Lieutenant Colonel, Quarter Master General Bombay Army,	50
Stanley, Lieutenant Colonel W. H., B. I.	300
Soldiers, H. M. 20th Regt. and H. M. 2d Regt.	143
Tate, Captain W. A. Bombay Engineers,	50
Taylor, J. Esq. Assistant Surgeon,	30
Trotter, Geo. Esq.	15
Young, A. Esq. Assistant Surgeon, Dapooly,	30
Warden, Thomas Esq. Malabar Coast,	100
Brett, Captain J. Cannanore,	100
Caswall, Dr. Palamcottah,	35
Dalmahoy, James Esq.	60
Hutchinson, The Rev. Dr. Palamcottah,	70
Leighton, Captain, Ditto,	50
M'Lean, Alexander Esq. M. C. S.	50
M.—— K.——.	97
Collections by Mr. Michael Kirby,	70
Verigo, J. Native Gentleman, Palamcottah,	35
Walker, J. Esq.	30
Pritzler, Sir Thomas, K. C. B. Major General Commanding Mysore Division,	100
Wetherall, Captain, A. D. C.	25
Varlo, Lieutenant, A. D. C.	25
Anderson, Lieutenant J. Artillery, Secunderabad,	50
Collections by Mr. Conductor Blanford, Nagpore,	107
Bucher, Lieutenant, M. N. I.	50
D'Acre, Joseph, Esq. M. C. S. Chittoor,	100
Frazer, Lieutenant Colonel, M. N. I.	200
Forrest, Lieut. James, Paymaster, Vizagapatam,	50

Subscriptions Received.

	Rs.
Haig, Geo. Esq. M. C. S. Cuddapah,	50
Hands, The Reverend John, Bellary,	20
Laidler, The Reverend Stephen, Bangalore,	35
A Friend, by the Reverend S. Laidler,	200
Massie, The Reverend J. W. Bangalore,	35
A Friend by Ditto,	100
Friends by Lieutenant and Adjutant Mars Morphett, H. M. 48th Regiment,	30
Nugent, Lieutenant H. G. Engineers,	40
Ogilvie, Geo. Macartney Esq. M. C. S.	50
Russell, Geo. Esq.	50
Simm, J. Esq. Assistant Surgeon, Nellore,	50
Smyth, Lieut. M. W. Carmichael, M. C.	100
A second donation, by Ditto,	100
Soldiers, H. M. 46th Regiment,	70
Vansomenen, Mr. Geo. Madras,	50
Parsee Venkut Row, Bramhun,	200

	Rs.	A.
Walch, Captain H. M. 54th Regiment,	35	
A Friend, for the support of a Student during four years,	430	
A Friend, W. H.	200	
Sanscrit Moonshee, Sreenevasacharloo,	10	
Tamul Moonshee, Tillah Govinda Moodeliar,	10	
Hindoostanee Moonshee, Hyder Saib,	6	
Samuel Flavel, Residing Superintendant,	15	
Collections by Serjeant Major Bristow,	46	8
Students in the Seminary. . . .Jonas,	1	8
Joseph, 1 12 Lazarus, 1	2	12
Nathaniel, 2 Peter, 2	4	
Shadrach, 1 8 Solomon, 3 8	5	
Stephen Lema, 1 8 Stephen Sous, 1	2	8
Titus, 4 Zechariah, 2	6	
School Mistress Mrs. Miller, 2 School Master Daniel, 2	4	

We will close by a few suggestions on the three following subjects. The first is the commencement of a Publick Library and Philosophical Apparatus for the Institution. Though native works are few, and for the greater part a worthless acquisition, yet for the sake of the students obtaining a correct knowledge of their own language, it is necessary that a collection of works in the respective languages spoken here, and of the Sanscrit, should be made. The great store of knowledge so much required in this country must be transfused from the literature of the western world. The necessity of a large and well selected Library and of Philosophical Apparatus needs no particular comment. It would be insulting to the piety and good sense of the Christian publick to descend into particulars in this place, respecting the relative importance of the works to be assorted for such an establishment, or elaborately to urge the necessity and utility of the measure on their serious attention and consideration—no: we only point out the desideratum and say, here is an ample field for the display of Christian benevolence. Those who feel a brother's sympathy for India's sable sons, will have an opportunity of shewing it by enriching this Library with their kind benefactions. The works which we are ready urgently to request from the lovers of knowledge, science and their fellow-men, will be thankfully received and gratefully acknowledged. We may here record the liberal and much required supply, lately received from the Parent Society, of English Grammars, Greek Grammars and Septuagints and Testaments, Hebrew Grammars and Lexicons, Greek Lexicons, Horse's Introduction, Henry's Bible, Modern Traveller, &c. &c. We hail this as a pledge for further supply and the first fruits of Christian kindness.

One arrangement we think desirable, and would rejoice to see accomplished—the permanent and comfortable endowment of seven or eight appointments, which may be termed scholarships. Young men of piety and talent may, after enjoying the advantages of the Institution, be found greatly defective in attainments necessary to qualify them as publick speakers. These persons might become much more useful characters, as professors, tutors, translators or writers of important and requisite works. All their acquirements and reasoning powers might be brought practically and extensively to bear on the literary and moral improvement of their countrymen, by directing their studies to those departments in which they may be likely to excel. The appointment and endowment of scholarships, we think would be an important, as well as permanent advantage connected with the Institution. An opening would be made for the active employment of valuable and diversified talent, without any unnecessary alienation of the funds appropriated to direct missionary purposes. The different branches of study will, by such regulations, be more exclusively and successfully pursued, and the separate departments of knowledge more correctly examined, by our native brethren. Works of considerable importance, both as translations and original pieces of composition, may be expected as the likely result of their labours, whilst tutors and professors will be best fitted for entering on their publick labours by having passed some time in such useful retirement. The power of selecting persons for these scholarships will be vested in the College Council. To secure the continuance and real usefulness of such appointments in this part of India, the interest of £1000 Sterling for each will be required. Such scholarships, if desired, may be designated by the benefactor or benefactors who may make such endowments.

A printing establishment is, we conceive, a very essential part of such an Institution. The Christian world is bound to watch every movement indicative of a great moral change. It ought also to be well prepared to facilitate the progress of useful knowledge. When the spirit of inquiry is generally aroused among a people, ample means should be brought within the reach of those who wish properly to direct and answer its demands. The direction of the spirit of general inquiry, is an important talent committed to the church, which her Lord has given her to occupy diligently, that when he comes, he may receive it with usury. If the church neglect this talent, or hide it in a napkin, then an opportunity of benefiting man is not only lost, but interested characters will rise and supply the wants of an inquiring people, with poisonous food or the merest truth, which will dissipate or corrupt the mind and greatly retard moral improvement. How is the demand in heathen countries, which is daily increasing, to be effectually supplied without a sufficient number of printing establishments? It is in the power of the Christian world to take the lead in directing publick opinion among the rapidly augmenting community emerging from heathen ignorance. The flippant and demoralizing age of infidelity is, we fondly hope, past

forever; all the literary and scientifick characters which will be raised up from amongst the natives, will, there is a great probability, be rationally convinced of the truth of Christianity and admit its importance, though all may not be sincere believers in Christ Jesus as their Saviour. Let every advantage be improved by the church, for every one who is not against Christianity is for it, every lover of truth is a friend to his species, and will prove a help in *forwarding* the triumph of truth over the whole world. The chief aim of divine wisdom is to make men wise unto salvation; to raise up a host of faithful soldiers to go forth to the conquest. Let her agents then take their stand in the highest and most commanding position to which God, in his holy providence, is inviting them. Elementary works, and every other which issues from these presses, under the superintendance of men in whom are the fear and knowledge of God, should all be made to subserve the great cause of our holy religion: leaving other productions to advance as their weight may be felt, either through the progress of general knowledge, or as the artificial excitement occasioned by speculative men may increase the demand. The great majority of the population in India may not be able to read, yet many can, and feel a pleasure in the engagement. A great supply of elementary works is needful to furnish those with useful knowledge, who are now disposed and anxious to learn. True knowledge is valuable for its own sake, and very many inquirers will be found desirous to possess it, when they find it within their reach; because it gives a weight to character and a superiority to the possessor, which are soon perceived, and readily acknowledged by those who are less privileged. Men of correct information and enlarged conceptions, increasing in number, will very soon give a decided tone to publick opinion, and such a general and powerful direction, that where useful knowledge is placed within the reach of the many whose means are limited, a very great and rapid moral improvement in society may be reasonably expected. How, need we ask, how is the increasing demand to be supplied without printing establishments at the different stations occupied by Missionaries?

If societies were formed expressly for the purpose of fitting up and supporting the printing departments of Missions, the good likely to result might be incalculably great. The principal object of such associations would naturally lead them to direct their attention to works which they think best calculated to forward their designs, in promoting the highest interests of men. Any expensive, but truly beneficial publication, which they might deem of great importance to translate for the spread of Christian knowledge, this opinion they could make known through the Directors to the Mission whose printing establishment they support, as also what they are willing to contribute towards defraying the expenses connected with such an undertaking. This is a subject we wish to press on the serious consideration of every liberal soul, capable of devising and supporting liberal things. A press would be advantageously employed, and we think is a necessary and

important part connected with the Mysore Mission. This will appear by a consideration of the extent of the country, and the languages still much more extensively spoken in India which are common to this province.

THE country of Mysore is in extent nearly equal to Great Britain. The population is thin, perhaps not exceeding three millions. The system of heathenism and the whole plan of Hindoo and Mahommedan governments, are, we conceive, very inimical to the interests of society. Famines, which are not infrequent, the want of prudent foresight in the people, the insecurity of private property, may in some measure account for the small number of inhabitants, whilst the ravaging and sanguinary proceedings of the late Tippoo and his father may have driven not a few, who once inhabited Mysore, to other parts of India. But on this subject we feel no desire to dwell, as it does not come within our province. The country, if properly cultivated, will, we are persuaded, support more than treble its present population. The Canarese and Hindoostanee are the languages spoken in the Court of the Mysore Rajah, but the Teloogoo and Tamul are also extensively known in the surrounding country. The study of these in the Institution, whilst rendered necessary to supply the local wants, will, we hope, be the means of raising up many labourers to occupy very large districts adjoining the country of Mysore. The Portuguese language, which is spoken by numbers, will not at present be made a separate branch of study in the College, though pious young men who speak that language will be eligible, as students, to enjoy the benefits of the Institution.

THE station at which this College has been projected, was chosen by the Directors, and their Missionaries received the sanction of the Government at home, the Government at Fort St. George, and of His Highness the Rajah's Court at Mysore. It is not only a central but a healthy situation, and at it the protection of the British Government is enjoyed.

THE four Elementary Schools have been suggested to our minds as likely to ensure a regular increase of pious, devoted young men as ministerial students. The school which was commenced in 1821, has been the means of imparting much useful and religious knowledge to many who have left the school and entered the service of gentlemen. Six who are now students, received their religious impressions whilst they attended the school. One of the students died in July, 1824, who commenced learning to read his own language in the school; he gave, during his last illness, a pleasing evidence of the power of divine truth over his mind. Some of the boys in the schools are promising as religious characters; nearly all of them make conscience of secret prayer. As the schools have been commenced avowedly for religious purposes, there will be no ground for complaint that we have made any departure from our original plan, and the alarms have already ceased to operate on the minds of the parents who have sent their children. Many of the boys have now surpassed the difficulty of applying their thoughts to the proper pursuits of the schools.

THE more we have considered the scheme projected, it appears to us not only practicable, but likely under the blessing of God to insure the spiritual welfare of the people, and the extensive spread of divine and useful knowledge. The commencement of all great undertakings is attended with many and trying difficulties; and doubtless the projectors of the Mysore Mission College will have their share. But whilst we may be called to cope with them, we have the everlasting promises as an argument for perseverance, the power and grace of our Lord to support us, and that they will support us under every trial and during the faithful discharge of our sacred engagements, we are encouraged by what we have experienced of the divine faithfulness and goodness, and what our eyes have seen. *Here do we leave our record.*

STEPHEN LAIDLER,
JAMES W. MASSIE.

APPENDIX.

A LETTER.

APPENDIX.

MARK CARMICHAEL SMYTH, Esq.

MADRAS CAVALRY.

DEAR SIR,

IT is no difficult matter to speculate and to theorize on the best means of promoting education and moral improvement among a people greatly destitute of both: and a great and wide field is open for the agents of moral enterprize and intellectual adventure in the yet unexplored tracks of human existence; nor can bounds be set to their sphere of operations in the regions of unenlightened India. It is the part of the curious, the admirer of picturesque, and the lover of self gratification, to pass from one object of grandeur and beauty to another, and to dwell with ecstacy on the canvas of the painter, or the descriptive strains of the poet, and to indulge exquisite sensibility in delineating the towers, the castles, the mountains and the vales; but the moral state, the hopes and fears, the eternal realities connected with their inhabitants are transcendental topicks, and are seldom reached.

THE part of the moral—the practical philanthropist is, to descend into the vale of poverty, mental degradation and thraldom, to lay hold of the object of commiseration, and by the efforts of a well-timed and judiciously applied generosity to elevate him into a station of social comfort, intellectual energy, and moral worth.

THE foregoing plan you perceive is to bring into effect an inductive mode of Christian benevolence, to impart, and enable the natives to appropriate, the valuable benefits of improved education, which invariably follow in the train of true religion, and to appreciate and enjoy the fruits of laborious able men's exertions, whose excellencies have been valued even in a land of much knowledge and science. It has not been a study. Thoughts have arisen more from the necessitous circumstances in which we have been placed, than from an abstract reasoning on plans of education. The necessary enlargement of our operations elicited principles that had existed in an incipient form in the seminary, which may be denominated the nucleus of what we now propose: and the attempt to submit to the Directors of the Society a brief, yet comprehensive view of our exertions, imperceptibly assumed a form, and the friendly support liberally contributed in this country induce us to lay it before the publick.

THE station was occupied in May, 1820, by Missionaries from the London Missionary Society, with the consent of existing authorities both in England and in India. A course of lectures on theology, to natives, was soon commenced and has been continued to the present time. Additions have been gradually making of subjects of study. The particular branches, besides theology, now begun, and in which some progress has been attained, are English and Sanscrit and the vernacular dialects of the country—Canarese, Teloogoo, Tamul and Hindoostanee. Two tutors for Canarese and Teloogoo, three Moonshees for Sanscrit, Tamul and Hindoostanee, and one English Schoolmaster are constantly employed in the seminary, with whom the students pursue regular courses of instruction: other branches will speedily be commenced.

IT is gratifying to us that we have it in our power to say there have been received from the Directors of the Society six sets of elementary works for the English, Greek and Hebrew languages, with Lexicons for the two latter—and other works for the College Library. This speaks much encouragement to us—and we may add, that they have provided, should it be deemed necessary, three hundred (£300) pounds for building purposes, and two hundred (£200) pounds, per annum for the support of the seminary. A subscription too, from Chester, has been received, of forty (£40) pounds, for the education of one student. But this *we* receive as a stimulus for greater exertion, and to strive as much as possible to render the Institution no burden upon the Society's funds. We therefore would gratefully acknowledge the five thousand (5000) Rupees, received in this country, toward the College.

THERE are six teachers, thirteen students, and a native resident superintendent supported in the establishment. The native elementary schools are not completed in the number proposed, only twenty-two boys and one master being at present on the funds. There are others who receive instruction, that are not fed and clothed. One who was

a student, and has completed his course, has been ordained to the office of an Evangelist, and is now, with a reader, employed on the Malabar Coast preaching the Gospel.

Our original proposal was only to erect such buildings as were absolutely necessary for the immediate and pressing wants of the pupils then connected with the seminary. Pecuniary deficiencies were the alone cause which prevented these erections being commenced in October, 1825. This obstacle was removed in January, 1826. The advice of a friend, however, whose opinion we valued, was that we should strive to enlarge the plan. To accomplish this, endeavours were made to secure a more eligible situation; but local and unforeseen impediments came in the way, and rendered that object unattainable in the way which appeared most desirable: another course was adopted and property secured, the value of which amounted to more than the sum of subscriptions received. Till a wise Providence interposes to remove hindrances which now exist in the way of our progress towards the desired enlargement, we have appropriated buildings commodious in every respect, and at our disposal, to the purposes of the Institution. Our design is to avail ourselves of every opening, and we only wait for such, to proceed to the application of principles developed: and we now advance practically filling up the plan in every stage of our operations.

The Institution seemed decidedly called for by the exigencies of the Peninsula. Native gentlemen to whom the plan has been submitted have acknowledged this, and decidedly approved of the arrangements which have been made as to the general departments of knowledge. Two of them have confirmed their testimony by their liberal contributions. One of them is well known to you, and we are convinced his opinion possesses considerable weight in your esteem. He has conveyed to us the sentiments of others to whom he has made known the plan, and assured us of the probability that it will obtain their support. We are thus encouraged to anticipate that local native aid will ultimately be secured to the object. But much will have to be done, and not a little is required of those who not only value true knowledge and realize their responsibility to God for what they possess, and obligations to love their neighbour as themselves; nor will they, we are persuaded, withhold that which has been committed to them for the good of their brother when they see him stand in need.

We would solicit your aid so far as you approve of the establishment, by using your influence to interest friends in its behalf. Those who may desire that young men, as students, should enjoy all the advantages of the College, would have the gratification of supporting one by a monthly subscription of eight Rupees, or should any be disposed to support a boy at one of the schools, he may do it for six Rupees per month. Donations for such objects would be specified, and the names of the donors forwarded to the Society. Were associations formed by benevolent individuals, in aid of any particular department, or of the general departments of the College; they would afford means of mental improvement to many, who by the influence of their moral and intellectual character, by their preaching and holy lives, or by their writings, may prove eminently useful to their countrymen. These hints we suggest and leave them for your consideration, with our united and sincere thanks for your liberal contributions to the Mysore Mission College, and with prayers for a return of better blessings, and that you and we may remember the words of Scripture—"Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."

We are, Dear Sir,

With affection and great sincerity, yours,

STEPHEN LAIDLER,
JAMES W. MASSIE,

Bangalore,
1st September, 1826.

*** *Note.*—Shortly will be published, under the title of "*A Voice, directed to Christian Churches, for Millions in the East,*" a small volume; the profits of which shall be devoted to the objects of the Mysore Mission College. It is contained in a series of papers:—"THE GOSPEL COMMISSION," "ZION'S WATCHMAN," "REVEALED TRUTH ESTIMATED," "THE VALIDITY OF ROMAN CATHOLICK BAPTISM EXAMINED," "THE ORDINATION SERVICE FOR ISAAC DAVID, A NATIVE EVANGELIST," "THE PLAN OF THE MYSORE COLLEGE," &c. &c.

Subscriptions, Donations and Benefactions for this Institution, will be thankfully received by W. ALERS HANKEY, Esq. Banker 7, Fenchurch Street, London; WAUGH & INNES, Booksellers, Edinburgh; The Reverend RALPH WARDLAW, D. D. Glasgow; The Reverend JAMES HUMPHREYS, Principal, and The Reverend D. COLLIE, Professor of Chinese, Anglo Chinese College, Malacca; Messrs. KEMPT & Co. Bombay; The Reverend J. HANDS, Bellary; and by the Professors in the Institution, The Reverend S. LAIDLER, and The Reverend JAMES W. MASSIE, Bangalore.

ADDENDA.

SUBSCRIPTIONS,

[Received too late to be inserted in the preceding List.]

	Rs.
Philomathes, to the support of a student for one year,	120
A Donation, from "a sincere admirer" of the truly catholick, and fundamental principle of "the London Missionary Society," which is, to send out neither Episcopacy, Presbyterianism, Independancy, or any other form of Church Government, but "the glorious Gospel of the blessed God," to the heathen,	150
A decided patron of the cultivation of English Literature in Asiatic Colleges,	100
Aliquis—to purchase Calmet's Dictionary of the Bible, 5 volumes 4to. for the College Library,	100
"A hint to the Friends of Missions," to purchase the Memoirs of Calvin, Brainerd & Whitefield,	15
A Benefaction to the College Library, by one who has derived much pleasure and profit from the works of the *late* Reverend Charles Buck: Buck's Theological Dictionary, Memoirs and Remains of Buck by Dr. Styles, Buck's Young Christian Guide, Anecdotes, Practical Expositor, Sermons, Serious Enquiry, and on Religious Experience,	30
Lieutenant M. Carmichael Smyth, towards defraying the expense of printing the plan,	50
Captain Cramer, H. M. 30th Regiment,	20
Ebenezer,	25

N. B.—Should any friends in India be desirous of furnishing the College Library with books on Theological Subjects, on History, or connected with Languages, &c. studied in this College, such donations will be thankfully received by Messrs. Laidler & Massie, or Messrs. Kempt & Co. Bombay.

ERRATA.

Page 4, 13th line, for "*heart changing,*" read "*heart cheering.*"
„ 5, 20th line, for "*principles,*" read "*precepts.*"
„ 17, 10th line, for "*precarious,*" read "*precocious.*"
„ 19, 14th line, after, "*truth,*" insert "*beneficial.*"
„ 26, 15th line, for "*efforts,*" read "*effects.*"
„ 28, 1st line, before "*requisite,*" insert "*the.*"
„ „ 27th line, for "*one,*" read "*our.*"
„ 29, 6th line, for "£100," read "£40."
„ „ for "*Pritzler, Sir Thomas,*" read "*Pritzler, Sir Theophilus.*"
„ „ last line, for "*Forrest, Lieut. James,*" read "*Forrest, Captain James.*"
„ 30, for "*Russell, Geo.*" read "*Russell, James.*"
„ „ for "*Horse's Introduction,*" read "*Horne's Introduction.*"